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bishops meet at midnight, coming from the four quarters of the compass, to perform the office ; each is to have the control of one of the seasons of the new year, on which account these are known as the "saints of the four seasons." That Botqueret always has a person blind or lame is owing to a malediction of Saint Guyomard, who had not succeeded in obtaining unanimous election to the office of patron of the village, and who thus avenged himself on the recalcitrant minority. The greater part of the legends are of a character similar to those which in times of faith would have been found in any Catholic country, and the stories do not cast light on mediæval romances which have been considered as of Breton origin. The editor has given explanations regarding the lives of the saints, and popular ceremonials connected with these. A very pleasing and artistic series of illustrations add attraction to the book.

W. W. N.

BLASON POPULAIRE DE FRANCHE-COMTÉ. *Sobriquets-dictions-contes-relatifs aux villages du Doubs, du Jura, et de la Haute-Saône.* Par CHARLES BEAUQUIER. Paris : E. Lechevalier. 1897. Pp. 301.

French folk-lore possesses a considerable literature belonging to the category of *blason populaire*, an expression for which the English language has no precise equivalent, although the thing has existed equally in old England and in New England. Under this head are classified the epithets, usually malicious, by which one neighborhood designates the inhabitants of another, and which are often explained by witty anecdotes, setting forth the eccentricities of these neighbors. For Franche-Comté, a province formerly considered as belonging to Burgundy, this material has been gathered by Mr. Beauquier with scrupulous fidelity, in compass sufficient to fill a volume of nearly three hundred pages. The habit of reciprocal satire, as the editor remarks, is only a feature in the custom of communal warfare, which until lately produced violent encounters between the folk of adjoining villages, a relic of still earlier local battles. It cannot be said that the epithets in question are characterized by inventive talent ; on the contrary, they are usually commonplace, malicious, and coarse ; they often refer to obscure histories, and sometimes are determined merely by rhyme ; they frequently refer to obsolete usages and beliefs. In former times their employment occasioned quarrels and heart-burning ; to-day they are taken as matter of mirth, on their way to final disappearance, which in America has already taken place ; this oblivion is a prophecy of that which awaits national rancors, still so prevalent even in the most highly civilized lands. The accompanying anecdotes often belong to that stock of international fiction which circulates over entire continents, striking local roots in places widely separated.

W. W. N.